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The President, under his hand and seal, nominated the following Vice-Presidents for the current year :

Rev. C. W. Wall, D. D., Vice-Provost, T. C. D.

John Anster, LL. D.

James Apjohn, M. D.

Rev. Humphrey Lloyd, D. D.

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Rev. Charles Graves read a communication from Edward J. Cooper, Esq., on comets.

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Rev. Samuel Butcher read a paper by the Rev. Francis Crawford, on the connexion between certain terminations of words in the Hebrew and in different Indo-European languages.

The author has long been of opinion that a close connexion exists between Hebrew and the Indo-European family of languages ; and that this connexion is not confined to the *radical* elements of these languages, but extends also to the *formative* elements. The object of the present paper is to exhibit some instances of the affinity which he has found to exist between the latter.

He first notices the class of stem-words formed by adding to the original root, or some other stem, the liquid *l* preceded by a vowel.

Thus, in *Latin*, we have

<i>ag-il-is</i> ,	from	<i>ag-o</i> .
<i>doc-il-is</i> ,	„	<i>doc-eo</i> .
<i>fac-il-is</i> ,	„	<i>fac-io</i> .
<i>fid-el-is</i> ,	„	<i>fid-es</i> .
<i>ann-al-is</i> ,	„	<i>ann-us</i> .

In Latin the vowel which precedes *l* is *a*, *e*, or *i*. In *Greek* the same mode of formation is found, but the vowel is more generally *a* ; thus :

ἄζ-αλ-έος,	from	ἄζ-ω.
δεῖμ-αλ-έος,	„	δεῖμ-α.
θάρσ-αλ-έος,	„	θάρσ-ος.
ἔνυ-άλ-ιος,	„	ἐνυ-ώ.
εἶκ-ελ-ος,	„	εἶκ-ὀς.

In *Welsh* again the favourite vowel seems to be *o*, though a diphthong also is frequently employed. Thus, we have

<i>gwr-ol</i> , manly,	from	<i>gwr</i> , a man.
<i>gormes-ol</i> , oppressive,	„	<i>gormes</i> , oppression.
<i>oes-ol</i> , aged,	„	<i>oes</i> , age.
<i>tad-ol</i> , fatherly,	„	<i>tad</i> , a father.
<i>mab-awl</i> , filial,	„	<i>mab</i> , a son.

The *Anglo-Saxon* also presents the same mode of formation; thus,

<i>deag-el</i> , coloured,	from	<i>deag</i> , colour.
<i>fret-ol</i> , greedy,	„	<i>fret-an</i> , to devour.
<i>gif-ol</i> , liberal,	„	<i>gif-an</i> , to give.

The true explanation of this formative suffix, which is found in so many different languages, the author believes to be furnished by the Irish, in which language there is a formative *amail* = *like*, which in pronunciation is usually shortened into a monosyllable, and might be written, according to dialectical varieties of pronunciation, *awl*, *ail*, or *eil*. Instances of this mode of formation in Irish are common; thus,

<i>caile-amail</i> , chalky,	from	<i>caile</i> , chalk.
<i>breac-amail</i> , well-featured,	„	<i>breac</i> , form.
<i>griam-e-amail</i> , warlike,	„	<i>griam</i> , war,

Whilst in Irish the full form *amail* is *written*, though not pronounced, the other languages exhibit the abbreviated form in their *orthography* also, under the forms *ol*, *el*, and *il*. Some-

times we find the lengthened form in the latter also ; thus, in Latin, we have

*am-abil-is*, from *am-o*.

But the point which the author desires mainly to establish is, that a kindred mode of formation to that above described exists in Hebrew, and admits a similar explanation. Thus, we find in Hebrew a large class of proper names ending in ל preceded by a vowel ; and these proper names are obviously expressive of some characteristic property belonging to the persons or places which they denote. Thus, we have

אוריאל, fiery,	from	אור, light.
אריאל, lion-like,	,,	ארי, a lion.
רחמיאל, compassionate,	,,	רחן, to pity.
נתניאל, bountiful,	,,	נתן, to give.
רעיואל, friendly,	,,	רעו, a friend.

In the above and similar examples, the author regards the final affix as belonging to the same mode of formation above indicated in the languages of the Indo-European family. According to the commonly received opinion, the suffix in all these cases is the name of God, אל.

But it is not only in the mode of formation just noticed that the author discovers an affinity between Hebrew and the Indo-European languages. He finds another resemblance in the case of the suffix *bar*, יבר, *e. g.*

גזבר, a treasurer,	from	גז, treasure.
דתיבר, a lawyer,	,,	דת, law.

Gesenius has already compared this suffix יבר to the Persian *war* (war), and German *bar*, in such words as *acht-bar*, *ehr-bar*, &c. Mr. Crawford detects it also in the Irish -map or

-ḡap, which is pronounced either *war* or *var*, and which is a very common formative suffix, *e. g.*

αḡ-māp, fortunate, from αḡ, luck.

paṡ-māp, prosperous, ,, paṡ, prosperity.

oul-ḡap, doleful, ,, oul, = *dol-eo*.

He is also of opinion that the Hebrew termination מֵר is also sometimes referable to the same head. As an example he selects the word נִמְר, a leopard, properly *spotted*, which he compares, both in root and formative affix, to the Irish neuñ-māp, spotted.

A third point of resemblance between Hebrew and the Celtic branch of Indo-European is found in the Hebrew termination אֶה, which is nothing more than a softened form of the Irish adjective suffix -aḡ = amāul. Thus, אֶהרִייה denotes *fiery*, and so is identical in meaning with אֶהרִיאל, above noticed. The י in these formations would accordingly be merely a union-vowel. In this way a great number of proper names are disposed of which are commonly supposed to contain as their final element the name of God, יְהוָה. Thus, in the example selected, the ordinary interpretation of the name is “the flame of Jehovah.”

A fourth point of resemblance is found between the Hebrew adjective termination י— and the Irish -iḡe, in which the consonant is silent. Thus אֶהרִי, fiery, is equivalent to אֶהרִייה and אֶהרִיאל. To the same origin Mr. Crawford would refer the *-id* in *cand-id-us*, and similar words.

The Hebrew, fifthly, agrees with the Irish in its formative affix ימן = amām, which is found in such words, *e. g.* as panamām, from pan, to stay. As an illustration of this the author selects the Hebrew אֶהרִיבֶן, which denotes reddish-purple, and which he finds to be identical, both as to its root and affix, with the Irish eapṡ-amām. This formation he finds in Latin,

*e. g.* *con-amen, cert-amen*, from *con-or, cer-to* ; and in Greek,  
*e. g.* *Μελπ-ομεν-η*, from *μέλω* ; and in certain participles, as  
*τυπτ-ομεν-ος*, from *τύπτω*.

Lastly, the termination יין in Hebrew is identified with the Irish termination -ion. Thus, in the former language, we find, *e. g.*,

דמיון, likeness, from דמת, to be like.

נקיון, purity     ,,     נקה, to be pure.

And in the latter we have

לעיג-יון, learning, from לעיג-יו, to read.

באינ-יון, female,     ,,     באין, a woman.

This formative element also appears in the inflection of some Latin words : *e. g.* *nat-ion-is, leg-ion-is, reg-ion-is*, from *natio, regio, legio*, respectively.

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APRIL 28TH, 1851.

THOMAS ROMNEY ROBINSON, D. D., PRESIDENT,  
in the Chair.

ON the recommendation of the Council, it was

RESOLVED,—That the sum of £50 be placed at the disposal of the Council for the purchase of antiquities.

READ,—The following Report of the Council :

“ We recommend that immediate steps be taken to prepare a Catalogue of the Museum. So long as we are without an accurate list of the articles contained in it, we have no guarantee for their safety beyond the vigilance and integrity of the Curator. It is also obvious, that the want of a proper